earth's history; but we look for it to the providence of God, and the transforming power of his Spirit.

These objections to his views of natural and organic laws are altogether independent of those which might be brought against his theory of "moral law;" the examination of which would cause us to anticipate the ethical inquiries to be afterwards instituted. It is the less needful to examine his moral theory, from the circumstance that there is nothing in it different from other meagre ethical systems, except it be, that he so often classes "moral" with "natural" law, and confounds things which the mere tyro in science has been taught to separate.

We have so far noticed this treatise, because there is an air of extraordinary wisdom about it, which has made many to regard it as superlatively profound. The author has seen and endeavoured to count the nice wheels of the machine, but has overlooked their relation to one another, and the moving power by which they have been set in motion. His views are about as profound as those of a factory-girl, explaining, "with looks of mysterious wisdom, to her companion who has just entered the work, the movements of some of the straps or wheels, telling her how to use them, and pointing out the danger of not attending to them. The information is all very good and useful, provided always that it be not hinted, that in knowing the motion of these few wheels, we know all about the machine, its end, and its mode of operation.

## SECT. IV.—METHOD OF INTERPRETING THE DIVINE PROVIDENCE.

Providence is no doubt a lesson-book, spread out before us that we may read it. Yet it is a difficult and mysterious book. There are persons who talk of the certainty of nature, in contradistinction to what they are pleased to call the obscurity of the Scriptures. And, no doubt, the volume of inspiration has its mysteries; for, as Robert Hall remarks, "a religion without its mystery would be a temple without its God;" but, most assuredly, the volume of Providence is as much more difficult of interpretation than the volume of the Word, as hieroglyphical writing is than alphabetical.

How is the providence of God to be interpreted? This general question resolves itself into three particular ones, which are often confounded, but which ought to be carefully separated:—To what extent is God to be seen in the works of nature?

When may we discover an intended connexion between one part of God's works and another ? When may we discover the particular design of a given dispensation ?

I. To WHAT EXTENT IS GOD TO BE SEEN IN THE WORKS OF NATURE ?—To this question a clear and decisive answer can be given. He is to be seen in every work of nature and event of providence.